



Volume 8.

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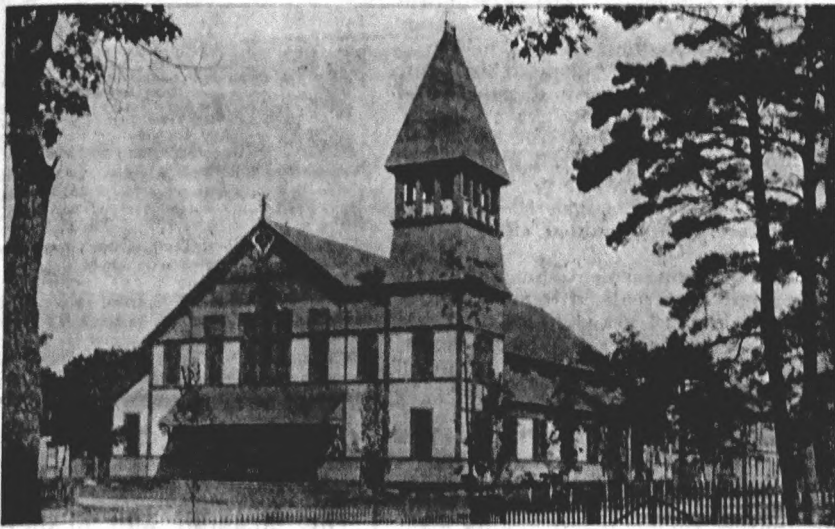
LILY DALE, N. Y., MAY 15, 1902.

Issued the First and Fifteenth
of Each Month at 50 Cents Per Year.

Number 77.

ONSET BAY CAMPMEETING.

—TWENTY-SIXTH ANNUAL SESSION, OPENS JULY 13 AND CLOSSES AUGUST 31.—



THE TEMPLE AT ONSET BAY.

prietors of the following hotels, Onset, Mass., will be promptly answered, giving full statements with regard to prices of rooms and board: Hotel Onset, Glen Cove Hotel, Glen Echo Hotel, Union Villa, Washburn House, Bullock's, Hotel Marcy, Columbia House, Avenue Hotel, and Highland House.

HOW TO REACH ONSET.

Onset is located fifty miles from Boston on the Cape Cod Division of the N. Y., N. H. & H. R. R., over which express trains are run daily to this resort. Excursion tickets are sold at the leading tickets offices in the country. Electric cars connect with every train at Onset Junction, and transfer passengers to the extreme end of the grounds, passing the business center and by the auditorium and prominent hotels. Take train at Summer street station, Boston. Ask for excursion ticket to Onset Junction—price \$2.15 for the round trip. Baggage and freight marked Onset, Mass., will be promptly transferred to all parts of the ground. Onset is connected by telegraph and long distance telephone. Post office address, Onset, Mass.

Steamers of New Bedford Steamship Company make regular trips from New Bedford to Onset. They also make frequent excursions from Onset to Gay Head, Newport, Martha's Vineyard and Nantucket, affording the most delightful sails offered by the waters of our coast.

Wareham is noted for its excellent shell roads, which are unsurpassed for driving and bicycle riding.

CLASS WORK.

During the past few years the interest in class work has been steadily increasing. Therefore the management have deemed it wise to increase the facilities for the same and at the same time bring them under a more systematic arrangement. For these reasons they have inaugurated a new movement to be known as the

ONSET SCHOOL OF PHILOSOPHY.

for the purposes of closer study and investigation into the Occult, Metaphysical and Psychic Forces in human life. With these objects in mind, the following classes have been laid out for the season of 1902:

PSYCHIC SCIENCE OF HEALTH AND HEALING.

Dr. W. J. Colville, of London, England, has been specially engaged to give a course of five lectures upon the following subjects:

MONDAY, AUG. 4th—I. Robert Browning's Great Message—"God's in Heaven, Alk Right with the World."

TUESDAY, AUG. 5th—II. Science and Religion—From Dust to Divinity—The Final Outcome of Evolution.

WEDNESDAY, AUG. 6th—III. Influence of Thought on All Bodily Functions.

Onset is the most beautiful seashore resort in the world, and is in close proximity to other noted summer resorts. It is connected by a bridge with Point Independence, and close at hand lies Monument Beach, and beyond Gray Gables, the summer home of Ex-President Cleveland, and at the head of the bay is located "Crow's Nest," owned by Joseph Jefferson.

The water supply, introduced by the Onset Water Company from Sandy Lake, could not be purer or better.

No summer resort is better supplied with well regulated hotels, with rooms and board at reasonable rates. Also, rooms can be obtained at cottages, and meals at either hotels or restaurants in close proximity.

Letters addressed to the pro-

A series of five lectures, presenting spiritual truth through musical symbolism, will be given by Miss Susie C. Clark, of Cambridge, Mass., under the above general theme, subdivided into the following topics:

TUESDAY, AUG. 19th—I. The Staff—Light. WEDNESDAY, AUG. 20th—II. The Key—Lone.

THURSDAY, AUG. 21.—III. The Score—Life. FRIDAY, AUG. 22d—IV. The Rhythm—Action.

SATURDAY, AUG. 23d—V. The Melody—Progression.

These subjects serve only as abbreviated suggestions of the widely inclusive scope of these lectures. Each one will be followed by silence for healing and unfoldment, and also by a

Class Conversation on varied topics, spiritual, occult and practical.

SCHOOL OF PSYCHOSOPHY, DEPARTMENT OF PSYCHOLOGY.

A course of five lessons will be given by the guides of Rev. Cora L. V. Richmond, of Chicago, Ill., upon the following topics:

TUESDAY, AUG. 26th—I. Apriora Consciousness; Psychology of Ancestry.

WEDNESDAY, AUG. 27th—II. Psychology of Sensation; Voluntary and Involuntary Action.

THURSDAY, AUG. 28th—III. Psychology of Pathology and Therapeutics.

FRIDAY, AUG. 29th—IV. Psychology of the Mind; Hypnotism; Imagination; Suggestion; etc.

SATURDAY, AUG. 30th—V. Pure Psychology; Volition; Intuition; The Soul.

All class lectures will be given in the Arcade at 10 a. m., and the admission fee will be 15 cents.

TEST SEANCES.

The following well-known test mediums have been secured for the dates indicated:

Mrs. Effie I. Webster, of Lynn, will give tests Sunday afternoon, July 13, and also in the Arcade that same evening at 8 o'clock.

Mr. J. Frank Baxter, if conditions are favorable, will follow his lectures of July 20th and 22d with test seances. He will also lecture in the Arcade Wednesday evening, July 23d, and if possible give spirit communications.

Mrs. Minnie M. Soule will lecture in the Arcade Sunday evening, July 27th and if conditions are favorable, close with tests. She will also lecture at the Auditorium July 31st. Possibly this lecture may be followed with tests.

Mrs. Carrie F. Loring will give tests at the close of her lecture Thursday, August 7th.

Rev. F. A. Wiggin will have test seances at the Arcade on the evenings of the days mentioned below: Sundays, August 3, 10, 17 and 24. Tuesdays, August 5, 12 and 19, and

(Continued on page 8.)



HEADQUARTER AND BOOKSTORE.

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THURSDAY, AUG. 7th—IV. Light and Color as Healing Agencies—The Place of Chromopathy.

FRIDAY, AUG. 8th—V. From India to Iars—The Future Message of Iars to the Earth.

SCIENCE AND PHILOSOPHY.

Rev. B. I. Austin, B. A., D. D., of Toronto, Canada, has been engaged to lecture upon the following subjects:

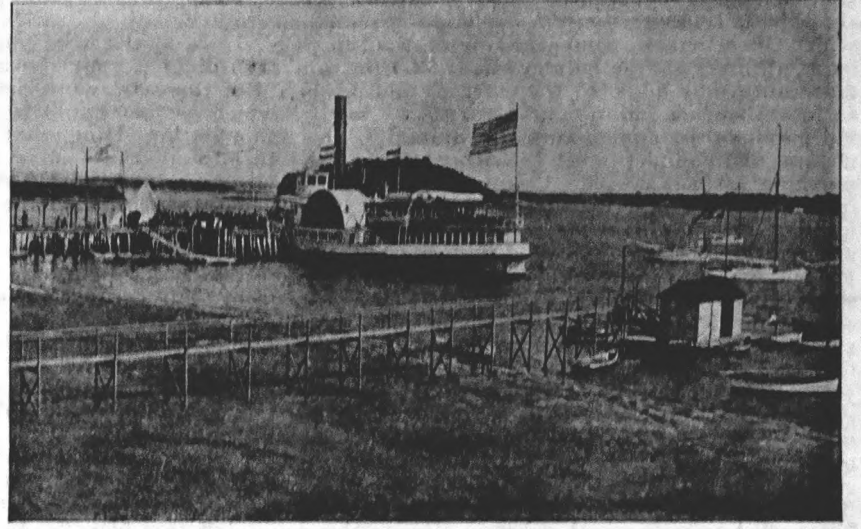
MONDAY, AUG. 11th—I. Nature Our Teacher.

TUESDAY, AUG. 12th—II. Evolution.

WEDNESDAY, AUG. 13th—III. Man's Future.

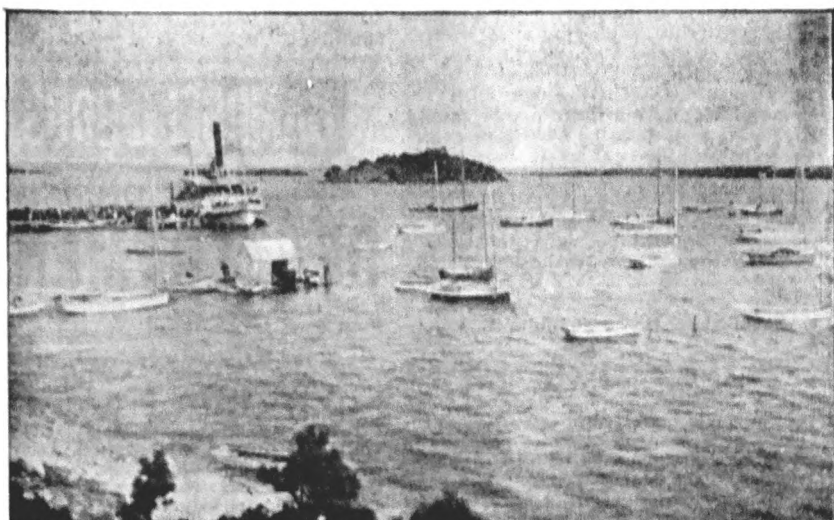
THURSDAY, AUG. 14th—IV. The Power of Thought.

FRIDAY, AUG. 15th—V. Breathing



THE DOCKS AND EXCURSION STEAMERS.

THE SONG OF LIFE.



PLEASURE BOATS ON THE BAY.



A MOONLIGHT VIEW OF ONSET BAY.

My Friend The Psychic

BY ARTHUR F. MILTON

AUTHOR OF

"In Higher Realms," "Psychometric Dictionary," Etc.

"Knowledge — arrogantly applied is only another form of materiality, called conceit or spiritual stupidity, as often seen in persons educated beyond their capacity, and who make their understanding the standard of wisdom. Such persons inhabit a strictly material sphere because they live exclusively in the brain, also generating a lower life-force which lacks the stimulating powers that is given to the soul, when it wills. True will-power or soul-force is analyzed or understood in trials that touch the heart to the core. Whatever force is then applied for action is spiritual — often experienced after a humiliation or when the arrogance of conceit has been given a chastisement. With such, of course, matter is a main stay. Having no soul impetus to aid them, they must eat to make up the loss. Arrogance and sensualism combined make for pomposity, just as sensual selfishness develops captiousness, irritability, penury, or the weazen-hearted mortal that we see dodging around corners to avoid meeting their pastors or officers of the law, as though they had a guilty conscience. Such lack soul-force by virtue of selfishness which also shuts off the central dispenser of vitality, and enhances sensual craving in consequence as a substitute for the spiritual. In this case a depletion is sensed, which often makes a man want more than food as a vitalizer, and he indulges in drink. But all materiality only adds to the external and leads to moral suicide. Man can only rise to spiritual manhood by combatting the animal in his nature, and conquering it. Neither starvation nor fanaticism is needed. Common sense will do it, with a little effort at abnegation. Your having denied yourself the supper this evening will not injure you. Two meals a day is sufficient for one who has no outdoor work to. Your spirit will furnish the rest of the vital-force needed to uphold the physical. Or if you must have three meals, let them be light. You should take four or five also if you can diet yourself or limit yourself to certain kinds of food and observe quantity especially. Always leave a vacancy, and a light will fill it. People eat too much in general. It is an inherited savagery not yet outgrown, and is, in large measure, the stumbling-block to spiritual progress. Soul-science cannot be studied as a material science. Its methods are practical examples, instituted through practice and experience. And as we cannot experiment with other souls, we must do so with our own. Abnegation is one of the methods needed. Deny yourself a taste, need or desire once in a while and enjoy the reward — a new truth evolved out of self or a higher understanding of something wished for. Allay your own notion of things or preconceived idea in the course of other events and note the results. Even if right it is beneficial to give in, because it is a self-denial, often as hard to accomplish as to overcome a sensual passion. If right it cannot fail to stand in the end, for truth cannot be crushed out of existence. In like manner, sacrifices add to soul-force — giving being antipodal to taking, and generates the highest form of vital-force; while penury, avarice or heartlessness generates a vibration which repels or starves the system — weakens it and makes the coward a sneak, who fears his own shadow. A selfish man always lacks manhood, because his soul becomes contracted, and thus devoid of courage, faith or comfort. Spiritual sunshine cannot penetrate a selfish soul nor its environments. The selfish are thus in the dark, mentally, morally and spiritually, and will be in visual darkness at transition according to the nature of the selfishness dominating. Deception, or leading others into darkness by the same, reacts for that effect on its creator. We are controlled by our own laws — our own creations. Our deeds are mirrored in

us at death of the body, and mirrored as examples or active principles. Love-acts, modesty, temperance, finds similar footholds and we enact in spirit what we have been endeavoring to do in the body, and *nolens volens*. We must continue the course pursued, good or evil — the same having been instituted as a law, which will not do otherwise. If good, no bad effects will be sensed. If the reverse, the spirit becomes sicker and sicker, with suffering added as he proceeds, until he pleads for mercy to someone to check his impulses for these degenerating effects. Now, the question is, can he find such an individual? Has he ever obliged anyone enough to inherit a like obligation? Is anybody indebted to him for a favor? If not he will have a time checking himself up. Thus it all depends on self. And it is best to deny ourselves during this little earth period, with no risks of eternity before us threatening a long spell of regret for not obeying the inner law, when in our power or when opportunity was ours."

CHAPTER VI.

A LESSON ON SELFISHNESS.

"That was an interesting essay," I remarked at the close of my friend's dietary inspiration. "So far as the stomach is concerned," he replied, "but there are other forms of sensualism that have a reverse tendency. Instead of creating vibrations that oppose the spiritual, they decrease physical activity. Among them are those that momentarily invigorate the blood or nerves. Moderately administered or indulged they are harmless, and under circumstances beneficial, but as unrestricted habits they react for ill effects, and as passions are degenerating."

"I suppose that hits me as a smoker," I interrupted.

"If so, analyze the effects, and govern yourself accordingly," my friend smilingly answered. "But there are worse habits than that — habits which people apologize for as being natural, though forgetting that they too often invite them and thus make them unnatural. Lost vital-force can only be regained by absolute self-denial, which bring the soul-forces into action as a restorative. But any form of self-denial does this; for it requires the will to control a physical craving, and real will power comes from the centre of our being — the soul. Whenever the soul is active, independently of the external, it is vitalizing the body. Self-denial outside of a moral help, is also a health restorer; and if begun in time, cures almost any physical ailment, while it alleviates the suffering of the incurable ones."

I recalled the past during this speech and felt somewhat uneasy. My friend seemed to sense my condition and remarked:

"Age is a blessing to man, provided he can reach it before breaking down, for it is a period of natural abnegation that permits redemption. A sick baby often represents a sick spirit, and the circumstantial purity of the physical inactivity regenerates the spirit, which becomes the soul's mansion at the death of the body."

I felt relieved, as I had attained state, and was still alive, but I thought of my temper, which was still active at times and under circumstances, and hoped that would not inconvenience me as a spirit.

Again my friend seemed to read my thoughts, for he said:

"But there is one evil that age does not temper. It is prejudice or hatred — that being an emotion or impulse of the soul itself."

I began to quiver, for I hated an unjust mortal or a selfish one, and condemn without mercy in such instances.

"Of course," he continued, "we may dislike or even hate injustice or selfishness, but we should not condemn the individual in whom it exists; for uncharity is also an evil, and we may thereby commit a graver crime than the one censured. Just indignation is lawful, as it is in harmony with nature, which manifests under similar circumstances; but anger should be nipped in the bud, for it connects the soul with matter and invites impurities into the spirit, which returns them to the body. This means suffering or pain of an acute nature. But cold unemotional hatred is not thus purged, for it is guarded. It

undergoes soul-trials, however, as a substitute — mental agonies that are more lasting and severe. Instead of connecting with matter the soul collides with nature direct and the latter's indignation is expressed in what we term misfortune, troubles, trials, poverty, humiliations and human ill-will generally. Nature pushes us through our fellow-beings in large measure, for as nature feels towards us, humanity does. To be on friendly terms with the source of our existence, we must be temperate in soul — at least, have no hateful thoughts nor active prejudices. Passivity in that respect invites inspiration, and through that we learn how to govern ourselves in all things. With a little love or sympathy added, we obtain an understanding of causes; for life in the cause is love, and its similitude inherits truth. Truth generates contentment. Therefore love is happiness."

I listened to my friend as though a culprit receiving sentence. It was all true and yet it was not. It applied to me and yet it did not. Perhaps it had been true, and he was reading my past. But what of the present? He continued however thus:

"I sense an uneasiness coming from your soul-centre. You are desirous of knowing your status as a spirit. But I have only been reading your past, with one omission however. If you care to hear it I shall continue."

"Tell it all," I said, "I want the truth and nothing but the truth. It may free me from the darkness and aid me in the future."

"You were once very conceited — that is innocently so. You had contempt for all that did not fit your understanding. But you have been humiliated by injustice — imposed upon you by operations of nature through man. You know something but thought all else insignificant beside it. You finally concluded you knew nothing of the light dawned to make good your knowledge and understanding. A new field was opened to you, and you were inspired by your own soul. Since then you have had peace and you are content with yourself and the world."

"Correct," I cried, jumping up and grasping his hand. "I now understand myself, and I shall guard against a relapse."

"And your first suffering consisted in being treated with contempt," he added, looking me in the eyes.

I gazed at him in wonderment for that too was true, but I had just realized it as a fact.

"And why was that?" I asked.

"Because you were tender on that point, what you were dispensing, reacted on yourself for an ill effect, and when you were treated to your own medicine, you suffered. That is another instance of reaping what was sown. You caused others to suffer by it, though unconscious of your doings. As merit rewards itself, so do evils punish themselves. Self-love dwarfs the soul, and nature rounds it out again by the law of like attracts like. It is the substitute for abnegation, but one in principle, for it leads to the same results — truth and contentment. As you enjoy these, you may gauge your status in the present."

Well, I was enjoying a little of both, and I inferred from that, that I was emerging from the old into the new, and trusted that I was on the right way to salvation.

"To judge by the vibrations touching me, I think you are safe from further severe trials, unless you invite them by giving way to the reaction of some old evil that may be conjured up by temptation or aggravation. But your reason can now control it, and the desire to do so is already half the battle won. To be cognizant of our weaknesses is often a safe-guard equal to its antithetical virtue; for if we know the vice we also know its need to conquer it, and the desire to be attracts compatible influences to aid the impulse. This principle obtains in either direction. As he who seeks trouble will find it, he who tries to be virtuous or good will not fail of gratifying results. Man's consciousness is like a magnet. It attracts as directed."

Just then the solemn midnight hour tolled, and my friend hastened away, leaving me alone in my new found glory.

To be Continued.

INSPIRATION.

He who hunts for revenge loses the game.

The man who is ever trying to vindicate himself for wrongs, imaginary or real, loses opportunities, which in the nature of themselves, would constitute the justification sought.

A mind darkened by ill-feeling which revenge stands for, runs away from the light of his own understanding. Truth, like sun-rays, cannot penetrate a closed shutter.

A soul vibrating negatively or contrary to that which love vibrates, meets its similitudes.

A narrow mentality finds no response from the liberal or generous-hearted. There is no effect without a cause. A big heart needs a like impulse to arouse its sympathy, and a small one has no sympathy. Thus like attracts like. Each finds what he seeks.

Forgiveness is asperation, for it is an effort to rise above the incongruous, the unlawful, the distasteful or unharmonious.

Charity is sympathy enforced — a combat against faultfinding — the animal impulse suppressed.

Humanity is love expressed, the divinity in man unfolding itself, and like the

fragrance from the rose, sweetening the lives of others.

The light of truth is theirs, because their impulses vibrate in unison with the sunshine of existence and attract like impulses from other souls.

Thoughts coincide with pulse-beat or heart's emotion. He who extends goodwill invites it. Thoughts compatible with the feelings are the result; and good thoughts attract similar mental vibrations, which is added light or truth. Such is the cause of and overture to inspiration.

ARTHUR F. MILTON.

FREE MORAL AGENCY.

Your article on Astrology and Fatalism, caused me to take up the study of the same; and I wish to say that while astrology does seem to prove fatalism, it proves that fate, from the standpoint of the stars, is not absolute.

Let us take the subject of marriage. Most persons marry as indicated by the stars. In some cases one of the parties marries as indicated, the other does not; Sometimes neither of the parties marry as indicated.

In nature, we see opposites; as, up and down; north and south; wise and foolish; love and hate; good and evil; one exists as positive as the other. It is

also true of fat; it has its opposite in free agency.

It seems to be the nature of man to go to extremes in every thing that he believes; and the Spiritualist is no exception to the rule. Therefore let us try to avoid all extremes and render unto Caesar the things that are Caesars; but let us not give the whole to fate.

Fate is the power of man. Free agency (the will, the ego, the I am, as it is called by different parties) is the power in man. Sometimes one prevails, sometimes the other.

Let us follow fate, when it is to our best interest to do so and try to overcome fate when fate is against us.

M. K. LEWIS.

Brewer, Texas.

HOME FOR AN ORPHAN GIRL.

The following letter self explanatory: "The worldly prejudice against Spiritualism is very pronounced in my case. I have made two attempts to adopt a friendless or orphan girl about fourteen years of age and everything was all right until they asked what church I belonged to. When I told them that I did not belong to any but inclined toward Spiritualism and Reethought, that was the end to it. The metaphoricallly held up their hands in holy horror.

Then I happened to think that possibly such a girl might be found among my own cult and decided to refer to you.

"I will give the right girl a comfortable home and a mother's or sister's care and more in a pecuniary line as she grows older.

"Can you advise me where to inquire or how to put my offer before the people who are Spiritualists or Free-thinkers?"

The writer of this letter is a lady of Buffalo, N. Y. and if any person knows of a good girl who would like a good home, we would be pleased to forward a letter to her regarding the matter. We presume these "charitable" institutions would prefer a girl went straight to perdition to putting her into the home of a good business man's family, if they happened to be free from church superstition. Be that as it may, there are those who would be glad to secure such a home and we hope this letter will be the means of securing a good home for some needy girl and giving the lady the companion she desires. [Ed.]

Special Low Rates Sundays, D., A. V. & P. R. R.

On each Sunday until October 5, inclusive, the D., A. V. & P. R. R. will sell tickets at rate of one fare for the round trip, for which the journey in both directions can be made on the same day, and by trains scheduled to reach the selling point on return trip at or before midnight on date stamped on back of ticket.

No rate of less than 25c will be made for an adult, and 15c for a child. 77-79.

Annual New York State Association Convention.

The Fifth Annual Convention of the New York State Spiritualist Association, will be held in the First Spiritual Church, South Church Street, between William Street and Madison Avenue, Elmira, N. Y., Friday, Saturday and Sunday, May 30, 31 and June 1.

Election of officers will take place Saturday, May 31.

Fine speakers and phenomenal mediums will be present. The music will be under the direction of the Elmira society.

Everyone is invited to come and help to make this the most successful Convention yet held as it is to be the farewell meeting with their President, Moses Hull, who removes to another State September 1.

REV. MOSES HULL, Pres.
HERBERT L. WHITNEY, Sec'y,
65 Howard Ave.,
Brooklyn, N. Y.

Dunkirk, Allegheny Valley and Pittsburg R. R.

(Central Standard Time.)

No. 3 No. 1	STATIONS.	No. 2 No. 4
Daily. Sun.		Daily. Sun.
GOING SOUTH.		GOING NORTH.
p. m. a. m.		a. m. p. m.
3:10 6:55	Lv.....Dunkirk.....Ar	7:55 8:00
3:19 7:04	Ar.....Fredonia.....Lv	7:47 8:03
3:23 7:08	.....Lily Dale.....Lv	7:44 8:09
3:42 7:34	.....Laona.....Lv	7:29 8:34
3:46 7:39	.....Cassadaga.....Lv	7:28 8:33
3:53 7:46	.....Moons.....Lv	7:18 8:23
4:01 7:54	.....Sinclairville.....Lv	7:11 8:16
4:10 8:03	.....Gerry.....Lv	7:02 8:07
4:20 8:13	.....Falconer.....Lv	6:52 8:06
	.....Electric Cars	
4:25 8:19	Ar.....Falconer.....Lv	6:40 8:00
5:15 9:10	.....Warren.....Lv	5:58 8:50
5:30 9:25	.....Irvineton.....Lv	5:45 8:46
6:30 10:25	Ar.....Titusville.....Lv	4:45 8:45

Train No. 6, Sunday only, leaves Titusville 5:40 a. m., Falconer Jc., 7:41; Lily Dale, 8:23; Fredonia, 8:42; arrives at Dunkirk, 8:50.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

Visitors to Lily Dale from the east and west can make connections with D., A. V. & P. trains at Dunkirk, Falconer Jc., Warren and Irvineton. 71-92

DEATH, THE MEANING AND RESULT.

—BY—

John K. Wilson.

This is an exhaustive treatise of 560 pages, consisting of messages received through independent telegraphy and the incidents connected therewith. The messages were received in the office of the compiler, who is an attorney of excellent standing in Pennsylvania, and the contents make an extremely interesting as well as instructive book.

It has already had an extensive sale which will grow as it becomes known.

Price \$1.25. For Sale at This Office.

Prof. Chas. T. Wood, SCIENTIFIC ASTROLOGER.

Send \$1.00 for general writing, giving date and place of birth (hour if known) also sex.

178 A. Tremont St., Boston, Mass.

The Value of Esoteric Thought

The Philosophy of Absent Healing.

By Chas. W. Close, Ph. D.

This pamphlet gives the most practical explanation of the power of secret thought and of how, through the absent treatment, healing is effected regardless of time or space. It should be read by every one who is interested in this phase of mental healing. Price, 10 cents silver, or 12 one-cent stamps. Order of CHARLES W. CLOSE, Dept. 65, 126 Birch St., Bangor, Maine, U. S. A. 65-76*

The Science of Spirit Return.

By Charles Dawbarn.

This is a pamphlet containing Mr. Dawbarn's famous lecture on mediumship, or how spirits control mediums to convey accurate ideas to humans. It appears to be a reasonable explanation of the method by which the brain of a medium is brought into harmony with the brain of the controlling spirit. The pamphlet will repay a careful reading, and should be studied by mediums, for it will greatly help them in their development.

For sale at this office. Price 10 cents, postage 1 cent.

CAMPBELL BROS.

BOOK ON

DEVELOPMENT

Price 25 Cents.

FOR SALE AT THIS OFFICE.

Virginia Homes.

You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading the VIRGINIA FARMER. Send 10c for three months subscription to Farmer Co., Emporia, Va.

The News at Lily Dale.

In order to ensure correct and prompt notice of arrivals, departures, improvements, or any items of interest, please write it and hand it in to this office. We want to give our readers all the news of the camp and you can assist us to do so in this way.

Mrs. Geo. Cook is here for a few days. Mrs. M. J. Ramsdell is here visiting her son.

Mr. and Mrs. Fleming, of Fredonia, were here to see Moses Hull.

The new grocery store is open with a nice fresh stock of goods.

Mrs. E. D. Carver who has been quite sick all winter, is still in a critical condition.

Dr. Edwin Lafayette Todd is home from the Dental College in Buffalo. One more year will complete his schooling.

Judge G. W. Fuller, of Reynoldsville, Pa., is here for a few days getting his daughter, who is attending the Training School, located.

Mrs. Mary McDonald of the Mental Science Institute of Toronto, is here for a few days and will visit us often during the season.

Mrs. Maria Carpenter and granddaughter, Miss Amanda Lavine, came about a month ago and are located in their home on Cleveland avenue.

George Phillips, whom many of the young people who attended camp three years ago will remember, is now in the grocery business at 3015 Cottage Grove Avenue, Chicago.

Josh Ramsdell returned from South America about a month ago. He is in good health and expects to move his family from here soon on account of the location of his business.

Jacob Wright and wife, who have been in California all winter with Mr. and Mrs. Bigden, will soon arrive here for the summer. Mr. Bigden's health was greatly improved by his trip.

Prof. Stanton Todd is visiting his parents, for a short time, on his way to his wife's home at Grand Rapids, Mich., after having spent the winter teaching school at Sugar Grove, Pa.

Mr. and Mrs. R. W. Barton have rented the Binney cottage on Second avenue and will take possession June 1st. Mrs. Barton is an inspirational lecturer and test and healing medium.

Mrs. Ernest Wood, and child and mother, Mrs. S. S. Lutes, of Kamloop, B. C. arrived at Buffalo ten days ago, but are detained there on account of the the baby being sick. They hope to get to Lily Dale in a few days.

The young people of Lily Dale have organized a society known as the Jolly Club. They gave a dance May 15, at Library Hall which was largely attended, many coming from away. The prospects are that the young people will take an active part in the social affairs here in the future.

Among the late arrivals for the season are: Mrs. Carrie Van Duzee, Mrs. D. W. Henderson, Mrs. H. M. Sage, Judge Baillet, Mrs. H. L. Nutting, Julius Parkess, Mrs. Sackett, Mrs. H. Van Buskirk, and son Mr. Van Buskirk and family, Mrs. McQuillen, mother and children, of Buffalo, Mr. Fowler, of Bangor, Me., Mrs. M. H. Coburn, of Athens, Pa., Mrs. Chas. H. Scott, of Cleveland, O., Mrs. M. A. Enches, and Mrs. L. G. Read.

Miss Anita Trueman, the gifted young orator, was present at the Literary Class at Dr. Hyde's parlors the evening of May 4th and favored the class with the reading of several of Walt Whitman's poems, of which she has made a specialty. The rendering of "In the Cradle Ceaselessly Rocking," was especially fine and impressed some of the hearers so deeply that they lived in the atmosphere of the selection a long time.

The friends of Mrs. Pettingill will be pleased to learn that the affairs of the Everett-Moore Syndicate, in which she was financially interested have been fixed so that she is in better financial condition than ever before. Henry Everett, her son-in-law, the head of the syndicate, with the assistance of the "Banker's Committee" have negotiated the sale of a number of the best properties in such a way as to satisfy the creditors and still leave him a handsome fortune. On leaving the presidency of the Great Consolidated Street Railway Co., of Cleveland, those who had been his employees for years called him into the office and presented him with a handsome remembrance of their esteem. The Cleveland papers said: "The man who could see the plans of years and possibly a fortune, swept away without a word or action to show that he cared, broke down com-

pletely, tears filled his eyes and he was unable to utter a word." He called on a friend to respond for him. The papers ended by saying that in all the trouble he had the support of the entire business community and today he stood higher than ever in their estimation.

THE TRAINING SCHOOL.

The Training School opened its third session at Lily Dale May 13th. The teachers were all on hand and as full of earnest enthusiasm for the welfare of the students as ever. Mrs. Jahneke is a little indisposed but it is hoped she will soon be in good health.

Not many of the pupils have arrived from away yet but several have been heard from and will arrive about June 1. Mr. H. A. Beckman of Mc Kean, Pa., Mr. Waldvogel, Miss Maretta Fuller, of Reynoldsville, Pa., Mrs. Coburn, of Athens, Pa. and Mrs. E. A. Douglass, of Boston, have arrived from away, and Miss Amanda Lavine, Mrs. Covill, Miss Alfa Bullock and Evie P. Bach have joined from here.

For the present the classes are held in the Association building on North Street.

A Letter From an Old Camper.

My Dear SUNFLOWER:

Since the receipt of your last issue and perusing your bright and glowing pages beaming with truth and sunshine my mind goes back to the early days of Lily Dale camp when the now pleasant camp dotted all over with pleasant cottages and homes, so different than when the camp was covered with a dense growth of heavy forest timber, when a few earnest workers banded themselves together to clear away the heavy timber making ready the ground for a Spiritualist camp meeting, all united and intent on the one thing and that the success of the Lily Dale camp.

How well they have succeeded all who attend the meetings each year can tell. Of those early workers I would mention the names of Oliver Chase, Milton Goodrich, Sylvanus Ward, A. S. Cobb, Jerry Carter, Elinas Sage, Thomas Skidmore, Gilbert Purple, David and Harry Ramsdale, Marion Skidmore, Mr. Sage and Mrs. Purple.

Among the foremost ladies who gave material aid to the grand enterprise, the most of them have gone to realize the knowledge of spirit life and immortality, they so earnestly believed in. All honor and praise to their names and the names of all the other workers who have spent their life forces and energies in establishing a Lily Dale camp, men and women.

Oh, grand and glorious Spiritualism, that gives us the evidence and truth of immortality. It was my pleasure to be associated with those early workers in aiding somewhat in building cottages for myself and others.

Those were happy days when we used to pitch our tents and cook our meals by camp fires and all were of one common brother- and sisterhood; when we could meet and mingle together as one family to listen to the grand truths given by our early speakers and mediums from a rustic stand, the audience sitting in the open air. But those times are all passed and gone to live only in memory and to be remembered as some of the happiest days of my life. Gone, did I say, yes, gone with the early workers that I have mentioned; but I trust that they are all looking on and are interested as before in seeing this undertaking carried out to a grand success as all can testify to who were early attendants at the Lily Dale gatherings each year.

May it continue to grow from year to year is my desire.

And now my dear SUNFLOWER with your yellow-bordered sun-kissed face, may you grow and expand to be able to reach the homes and gladden the hearts of thousands in the land.

And to editor and editress too,
A grand success to each of you.

H. L. RAYNOR.

Hartfield, N. Y.

San Francisco, Cal. and Portland Ore.
Excursions.

May 26 to June 7, inclusive, ticket agents of the D. A. V. & P. R. R. will sell excursion tickets to San Francisco and Portland at less than half rates for the round trip. Tickets will be good returning for sixty days from date of sale. Stop-over will be permitted in certain western states. For full particulars apply to ticket agents, or write to A. J. Smith, G. P. & T. A., Cleveland, O.; also ask for copy of Summer Bargain Days. 77-78

BOATS AND BOAT HOUSES

FOR SALE—15 boats, two boat houses and dock. A good investment. Inquire

E. L. Todd,

Lily Dale, N. Y.

NIAGARA FALLS.

The Spiritual Truth Seekers of Niagara Falls have been highly entertained the past two Sunday evenings, (May 4th and 11th), at their hall in the Einstein's Block, by Mrs. A. Atcheson of Buffalo, who delivered, to the people of this city, two very instructive and impressive addresses on the subject of Spiritualism, which were closely listened to and brought forth much applause. The writer heard many favorable comments made relative to these lectures.

Mrs. Atcheson also gave to the large audience present numerous communications from the spirit world. These messages were eagerly listened to by those present and the interest created by their recognition was intense.

Certainly Mrs. Atcheson is an able expounder of the philosophy and phenomena of Spiritualism and presents the subject in such an earnest manner that it convinces the skeptical person of the truthfulness and sincerity of the speaker in her work for the grand cause, in presenting to the public the philosophy in such a forcible manner that it makes a lasting impression on the minds of her hearers of the truth of the same, causing a desire in the minds of the people to investigate for themselves, the greatest subject of the age for the benefit and enlightenment of humanity, and to establish the reality of spirit return, and under proper conditions make themselves known to their friends in earth life.

Next Sunday evening we have the great pleasure of hearing the noted eloquent inspirational speaker, Mr. Lyman C. Howe, of Fredonia, N. Y.

Our society here is only just organizing. We have only held a few meetings. Yet our membership is increasing fast and the prospects are bright before us for a large organization. C. C. BAKER.

Niagara Falls, N. Y.

A GOOD PROPERTY FOR SALE.

We own one of the most desirable properties there is in Lily Dale. It has cost us just about eight hundred dollars, and is cheap at that price. We will be compelled, on account of our business to leave the Dale. For this we are sorry; and on this account we offer our cottage for sale. We ask seven hundred dollars for it. If we wanted a property we would not hesitate to pay that much for it. We ask so more, and at present will take no less. We do not necessarily need all the cash down. We will take half or two thirds of it in good negotiable notes. When we get the money for this property it will go to sustain the cause to which we are devoting our lives. The purchaser can have possession of the property any time after July 18. The house is furnished ready for house-keeping.

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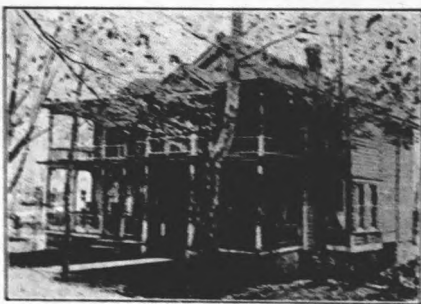
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at Spiritualists Church.**

Have any who have passed through severe ordeals and come out with more spirituality, not recognized the possession of something not felt before? More love for fellow beings? Surely they have and not for the world would they have it taken from them. Development is a law holding true in the plane of spirit life. Often those here do not seem awake to the love they should feel for their fellow men and in that condition pass into the spirit life. They then see the afflictions of those left behind and say they will come back and live with them for their comforting. Your spirit friends are placed over you for a wise purpose. If

Mrs. Duhl gave notice of the State Spiritualist's Convention to be held here the last two days of May and the first

Buddhism a Great Faith.

QUAKER.

Phenomena of Life, by M. Faraday Price,
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METAPHYSICAL.

Conducted By EVIE P. BACH.

RESOLVES.

MRS. EVA BEST.

On this I am resolved: that by right living,
Right loving, and right doing all I can
To prove by true compassion and true giving,
The universal brotherhood of man.
For now I know that all there is of living
In future worlds — all real peace and bliss —
Depends upon my doing, loving, giving.
The best I have to do and give in this.

I'm going to cleanse my mind of false impres-
sions;
And fill it up with what is good and true;
For I'll attend life's school for several sessions,
And learn again, as other children do.
And when I've learned one lesson and can
live it —
Can prove that it is just, and true, and
right,
I'll teach it to my fellow-men and give it
To all who grope in darkness for the light.

Each effort will do something toward the
lifting
Of heavy hearts of those to whom life seems
A dismal voyage — just an aimless drifting
Between the dreary banks of turbid streams;
And I may help my kind to see how certain
Effect must follow cause for each and all,
If I but lift one corner of the curtain,
But read one fold in superstition's pall.

Hereafter I shall never rail at fate, or
Think the life I lead's not best for me —
I know that just law of the wise Creator
Has placed me where 'tis right for me to be.
For I may choose to live in joy or sorrow,
To walk the path of peace or misery;
My past has placed me here and my to-mor-
row
Will find me where I've earned the right to
be.

The storm clouds of despair I'll fear no longer,
By grief's dark shadow I shall not be
cowed;
The reign of anguish can but make me
stronger,
For now I see the lining of the cloud.
Inexorable law, unceasing kindness,
Just penances that follow through the years,
I see, and wonder at my mortal blindness,
And grow ashamed of all my doubts and
fears.

False aspirations may no more deceive me —
In fetters of desire I am not bound;
I realize that love of life must leave me
Before I reach the ladder's lowest round.
If, as I climb, one soul ask that I feed it
The bread of life, and I hear that one call,
And in my selfish haste refuse to heed it,
I'll find that I have never climbed at all.

I've learned the lesson of renunciation,
And have resolved that earth's desires shall
cease.
Led by the light of righteous aspiration,
I've found the path that leads to endless
peace.
As I all thought of selfishness surrender,
I enter that real heaven that lies within —
No heaven to come, nor some far future
splendor,
But now doth my eternity begin.

—Magazine of Mysteries.

PURITY OF THOUGHT.

Every thought we think makes a distinct
impression on our mind and body.
Every expression of anger, worry, or
impatience leaves its mark on the mental
and physical life. True, we are not
always able to trace the results of one
bad or worrying thought, but we can
easily see the manifestations of a con-
tinued line of good or bad thought.

A thought is a vibration, an unseen
thing, which impresses itself on the brain
and body of the thinker, with unremov-
able distinctness. Other thoughts, may,
in time, kind of bedim the previous
thought; but a thought once held, a
word once spoken are forever impressed
on the sub-conscious life of the individual.

Thoughts of anger, fear, jealousy and
like, act in a detrimental way on the
health and character. A thought or
thoughts, long repeated, are bound,
sooner or later, to become an uncon-
scious, automatic habit, and display
their workings in the life and habits of
the thinker.

Choose your thoughts with care, and
allow no bad, sordid, expression to be
repeated in your mind. Take and affirm
thoughts of beauty and goodness. Think
thoughts of health, not of disease.

Think of yourself as you wish to be.
Set the automatic machinery of your
mind to work in the cause of health and
purity. Great men are a result of their
thoughts. Their childhood dreams are
clothed with thoughts of success, and
they live and succeed as a result of the
mighty, vibrating thoughts, which were
started in childhood and held through
life.

Bad thoughts follow us even in our
dreams. In sleep, the reformed thief
steals as of old; the reformed drunkard
still imbibes liquor. Bad thoughts if
allowed to linger in the mind, will lift
their gruesome heads at times; when they
should be repressed and covered with
good thoughts.

The whole health and happiness of the

individual depends on his thoughts. For-
tify your mind by keeping yourself posi-
tive to uncongenial thoughts. Guard
your eyes and ears that they see and
hear that which will help and not hurt
you. Read good literature, as nothing
so contaminates the mind as bad reading.

Picture in your mind a life of goodness
and purity; then see that your mind
works along the proper line, and, in time
that which was an airy thought, will
become manifested in the body.

LEWIS R. HILLIER.

EDUCATION DURING SLEEP.

A new system of educating children is
being tested. It is hoped to inculcate
ideas in children when they are in bed at
night and half asleep.

It is a fact that many mothers have
observed, that their sleeping children
uncover themselves, assume uncomfort-
able and injurious positions, are restless,
etc. and that when the parent slightly
arouses them and commands them, still
asleep, not to do so, they obey almost
better than they would if awake. It
may be said that they return to sound
sleep by reason of the impression made
by the command that they have just
received, and that that impression is
deeper and endures a much longer time
than during the day. It is true sugges-
tion that is permanent for the very rea-
son that there is no idea to distract that
of the command received. This is a posi-
tive fact that, as we have said, many
people must have observed.

The lady who is propagating this new
system of education is Mrs. Kerr, a
daughter-in-law of a doctor by the same
name who is Professor of Greek in the
University of Wisconsin. This lady has
taught her daughter by the above meth-
od, and this is what she says:

"When my daughter was three years
old, I began to put into practice teach-
ing her while she was asleep. She had
formed the habit of sucking her thumb,
and one day I told her that I was going
to talk to her in the night, and tell her
she shouldn't suck her fingers any longer,
because it was going to injure them and
disfigure her mouth besides. That night
I went to her while she was asleep, took
her hands, and stroking her fingers
softly, said repeatedly in a gentle but
firm tone: 'You are not going to suck
your fingers any longer. Isn't it true that
you are not going to do it again?' I
repeated the same operation night after
night. Sometimes the child answered me,
but most of the time she only turned
over and murmured inarticulate words.
There was indications, notwithstanding,
that she had heard me more or less
vaguely. My duties prevented me from
persevering in the method I had adopted
and many nights I did not have the
time to suggest the command to her.
Nevertheless, at the end of one month,
I had the satisfaction of seeing that the
bad habit had completely disappeared.
The child did not leave off sucking her
fingers immediately, but little by little.
I am sure that if I had been more per-
severing, I could have broken her of the
habit in less time.

"My daughter, like all nervous children,
used to speak in a high voice and very
rapidly, when she was excited. I cor-
rected this defect in her by causing her
to repeat very slowly and in a natural
tone, all she had said excessively loud or
excessively fast, and besides, every night
when she was asleep, I told her to leave
off this habit."

—Boletin Pedagogico Espanol, of Barcelo-
nia, translated for the Wisconsin
Journal of Education.

SUNSHINE THOUGHT.

"Learn to laugh. A good laugh is better
than medicine. Learn to tell a story. A
well-told story is as welcome as a sun-
beam in a sick room. Learn to keep
your own trouble to yourself. The world
is too busy to care for your ills and sor-
rows. Learn to do something for others.
Even if you are a bedridden invalid there
is always something you can do to make
others happier, and that is the surest
way to attain happiness for yourself."

Neither the past nor the future can be
improved. Progress must come from im-
proving now. LUCY A. MALLORY.

THE BROODING LIFE

By J. P. COOKE.

It was the great physicist, Sir Isaac
Newton, who said that insight was
gained "By brooding my subject till
order begins to dawn and light after
light breaks in on my mind."

John Tyndall also frequently spoke of
the power of illumination which comes
with this pensive, brooding attitude of
the mind. Those who will may look out
upon nature, to find light brooding over
the darkness; eternity brooding over
time.

The idea contains a far reaching and
productive truth within it. Let us look
at it. Mons. Paul Janet, in his book on
"Final Causes" brilliantly illustrates one
aspect of this theme. In the principle
of final causality, we see the present,
determined as it were, by the future,
or we may say the present, tempo-
ral conditions of matter influenced
by eternal mind, considered as the uni-
versal principle of being. "Consider what
is implied in the egg of a bird. In the
mystery of darkness, the eternal night of
incubation there comes by the combina-
tion of an incredible number of secondary
causes, a living machine within the egg.
A unique individuality, absolutely separ-
ated from the external world, but every
part is related to some future use in that
external world of 'nature'."

"The outward physical world which the
creature is to inhabit is wholly divided
by impenetrable veils from the internal
laboratory; yet as per established har-
mony exists between them. Without the
shell there is light, and within, an opti-
cal machine adapted to the light. With-
out there are vegetables and animals and
within are organs for their reception and
assimilation. Without there is air but
within there are lungs to breathe that
air. Without there is oxygen and within
blood to be oxygenized. Without there
is atmosphere and within wings to fly
through it."

Let us look at this array of facts and
consider the brooding process. How the
eternity of mind seems to penetrate and
run through or "evolve" through it.
What is that strange law of life, by
which, at a temperature of 98 degrees—
whether by the vital heat of the setting
bird or the radiant heat of kerosene
lamps in the incubators—changes take
place in the albumen, nitrogen and other
substances of the eggs, organizing these
elements into a living intelligence?

Even in these days of text books on
biology, it may be questioned whether
the most "erudite" and progressive hen
in the United States knows more about
what is going on inside the eggs than if
she were the warm sheet-iron incubator
occupied in the same function next door.
So long as the necessary heat is generated
"nature" or intelligence will do the rest;
until the first thing we know, a lively
little brood is breaking through the shell
and "scuttling" out into a new world.
A world, stranger than that on which
the eyes of Columbus looked in October,
1492.

Verily the "organic instincts," as
Emerson call them, will assert themselves.
This strange effect of a continued tem-
perature—blood heat—is the cause or
rather the condition of this amazing
"transformation scene." Is it not enough
to start a sigh of sympathy to watch a
brooding hen on her nest of eggs? The
half idiotic look as the burden of a mys-
tic, transcendental, creative process,
overbears her spirit while she sets in
devout obedience to the behest of "na-
ture. Truly "Ignorance is the mother
of devotion." Oh, Holy Simplicity.

"We have but Faith, we cannot know
For knowledge's of things we see;
And yet we trust it comes from thee,
An egg—in darkness, let it grow."

So it is with the mystic, religious
recluse who sits brooding while strange
changes take place in the inner life
through the povers of "concentration."

Mark the dicum, "By brooding my
subject, until order begins to dawn and
light after light breaks in upon my
mind."

This "introspective" process is helpful.
But the fact remains that neither M.
Paul Janet nor Prof. Wm. James, great
psychologists as they are, knows any-
thing more than the humblest hen about
the genesis of consciousness, or thought
and feeling in the mind. They have
indeed, discovered the fact that brooding
hatches out the eggs of thought, much
as the Bantan or the bird brings forth
the little feathered brood.

Are they not as much surprised "at
the covey of peeping, intellectual little
chicklings that start up from their brains
"under the brooding temperature of
thought," a the next poor "Biddy" in
the hay loft? Her instinct, so far as it

goes, is more reliable than much that
passes with us for knowledge.

Is not our thought, an organic whole
in which every process conditions and is
in turn conditioned by every other? In
the case of the egg, the future conditions
the present.

If we begin with sensation, the sensa-
tion, blank as regards prediction, yet
has relations to that which is infinitely
real—the object, the real thing before
us—which science will never exhaust.
If we start from the other end, with the
datum of thought, consciousness, exist-
ence, mind, this is equally blank as
regards prediction, yet it has relations
to another existence infinitely real—the
thinking subject—which relations religion
and morality and sensation and
heart's love will never exhaust.

What is first in essence or absolutely is
the Universal Being; and this distinction
between time and the absolute, between
our individual experience and the essen-
tial or reality, runs all through the
realm of philosophy. "Realization" is
its Sythesis of universal and particular.

"To realize, to see the grandeur of our
soul and recognize its capacity for good,
to take our stand valiantly for high and
noble ideals, would be hardly more than
a rhapsody of the imagination, if it were
not allied to practical aims and did not
incline us to certain specific actions.

"In order to acquire strength of will and
to be able to form the framework of
character, truth must pass through moral
consciousness; or better still, the natural
energy which is the groundwork of our
being must be aroused by practical
reflections, and the conscience must seize
this truth, assimilate it, gain inspiration
and vital stimulus from it and transform
it into character." The flower of man-
hood and womanhood.

Thus wisdom is justified of all her
children, and the Brooding Life of the
Oversoul is reflected in the heart of our
Inner Life.

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WILLARD J. HULL, Editor.

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put on paper. Every Spiritualist should have
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iumistic possibilities.



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MAY 15, 1902.

SPORT.

Probably few things of this earth have caused more suffering than the doings that have taken place under the name of "sport." The recent session of the New York State Legislature passed a law that prohibited live pigeon shooting from traps. Previous to this year thousands of pigeons have been slaughtered to make "sport" for the shooters and lookers on. Every time a bird fell and fluttered to the ground the professedly civilized people uttered triumphant yells and the crushed body of the bird was picked up or left to flutter away what little life there was left in its poor bruised body. Some were only injured, crippled and managed to get away into the bushes where they lay and suffered the pain of their wounds and the pangs of hunger and thirst until death came to their relief.

Two dogs are set to fighting, or two roosters (the roosters furnished with artificial spurs, sharpened like knife blades) and a crowd of people look on and cheer the combatants—yet we call ourselves civilized.

Two men, after talking a great deal, starting the country with theatrical troupes, holding small bouts with gloves, etc., until they get about all the money they can out of their reputation, finally meet in the arena. Stripped to the waist they encounter each other like old gladiators and cheer after cheer rounds as they spar for an opening. Suddenly a red flow tells the excited hundreds who have paid from \$5 to \$500 for the privilege of seeing the fight, that blood has been drawn. Slower and slower the fight becomes as the contestants become tired until finally, by some slight error or oversight an opening is made and a "knockout blow" puts one or the other out of the battle. Possibly forever, as the brutal sight-seers want the full value of their money and the fight must be to a finish. How much different from the arena at Rome when the gladiators fought for their lives which depended upon the upward or downward pointing of the thumbs of the populace whether the victim was to be taken, his wounds dressed, and made suitable for another round in the arena, or whether the brutal gladiator was to give the death stroke at once.

Boys and girls are made brutal in a similar manner. They catch flies and pull off their wings and then allow them to walk around suffering. They carry sling shots and air rifles and shoot the birds who would be our greatest friends if we would let them be. They rob their nests under the idea of collecting bird's eggs, and they kill the birds to get collections of bird's wings.

How would you like to be strung on a hook for bait for some kind of an animal as much larger than you are as you are larger than the worm? Yet how few think of the sufferings of the worm as its body is impaled on the hook and then think of the fish that is hooked with the cruel barb and after being tired out—if it happens to be a large one—is hauled up to you and landed with a gaff. Nice sport for savages, but totally out of place among civilized nations.

All of these things are done under the guise of sport. Looked at in this light,

Is it any great credit to be a prominent sportsman?

INFIDELITY.

I would rather believe Christianity if it were false than infidelity if it were true. The truth in such an instance would have no value and therefore could not be true, but Christianity, the inspiration of all virtue, courage and hope so beckons us on while it holds us to life and work, that if it be false in the end, we are this one world ahead of the bewildered, despairing atheist.—Rev. Dr. Hamilton, Methodist, Bishop, San Francisco, Cal.

Such a statement issued by one of the highest of his church, shows quite clearly what might be expected if they only had the opportunity. He would rather believe Christianity if it was false than infidelity if it was true!

Who ever saw one of these "despairing atheists?" If our learned bishop would just circulate among the people, he would learn that an atheist does not exist. An atheist is one who denies a supreme principle in the universe and we have yet to see one.

Who are the despairing ones? Not the unbelievers in Christianity by a great deal. They are not despairing and down hearted. On the contrary, they are just the opposite. They are the people who are our great scientists, inventors, prominent people of all kinds.

We may look for the despairing ones right among those who believe as this bishop does. Was Thomas Paine despairing when he said, "I believe in one God and no more and I hope for happiness after this life?" What a divine peace must have overshadowed Hugh Miller on that dark, stormy night when, after vainly trying to make his seven by nine Christian conception of the grandeur of the universe compare with the wide scope that his knowledge of geology gave him. He knew geology told him the truth. He could not harmonize it with his religion and in despair he killed himself.

What a grand conception of the universe and of religion must be held by the thousands of criminal preachers and bishops of this country! Right in this vicinity we have recently had two cases of it. One so far forgot the grandeur of the teachings that this learned bishop talks so grandly of that he committed forgery; another obeyed the scripture injunction to "multiply and replenish the earth" to such an extent that he utilized his own daughter for that purpose. Could a "despairing infidel" beat these two cases?

If infidelity was true "the truth could have no value and would therefore not be true." What wisdom! It reminds us of the boy who said, "It's so for my ma says so; and if ma says so it's so if it aint so."

Just keep on with such talk. It is making infidels every day. Freethinkers are not doing near so much proselyting for infidelity as the leading preachers and bishops are doing. This one by his speech has made more than one—or at least started a train of thought that can only result that way.

CHURCH CREEDS.

The Methodists and Presbyterians are in the throes of a remodeling of their creeds and as is naturally to be expected, it causes quite a little comment.

Creds are supposed to be that which it is necessary to believe in order to be saved from eternal torment. The Bible tells us that God is the same yesterday, today and forever. Such being the case, we wonder why it is necessary to remodel the creeds?

If the creeds of the churches of the past are not correct, then it seems like a waste of time; for those who believed in them have not received their reward in heaven. Not having believed the true gospel, they can only be in eternal torment. If the beliefs of the past were not correct when they were endorsed by a majority of the people, what are we to expect of the creeds formulated at the present time when they are only endorsed by a very small minority of the people?

How crude the ideas of the people. For instance, a few weeks ago a clergyman in talking with the writer expressed very forcibly that nothing was said about Jesus going down into the water. He came up out of the water but going down into it was not mentioned. This was applied to a remark on baptism. Now we will all agree that the only way to decide such a question is by the rules of logic. Man does not live in the water. Consequently, if Jesus went up out of the water, he must have gone down into it at some time in his career, and as he did not appear to be different from any other man of his time, he

doubtless went down into the water but a short time before he came out. Doctrinal points differentiate on just such things as these.

Dancing was wrong once upon a time. But popular opinion and custom have proven to the leaders of churches that they must remove the ban on it or lose their congregations. They would not care so much for the congregations but it takes congregations to pay salaries. Now they have decided that dancing and card playing is not necessarily wicked. In fact, it is doubtful, if the evidence could be presented, whether more people have been led astray in attendance at dancing and card parties than have been in attendance at prayer-meetings, class meetings, church, Sunday school, or church festivals. In fact, taken into comparison, it would seem as though the dances were not so demoralizing as the kissing games indulged in at church festivals and socials.

But if a creed was true yesterday, it is true today. Truth is not relative. It is actual. Our conceptions of truth are relative. Our conceptions of what a creed should be today may differ from what it was yesterday; but that does not affect the truth of the matter. If dancing and card playing were wrong when the Methodist creed was given to the world they are wrong today. If they are not wrong today then they never were wrong and the church was in error when it promulgated that idea.

Catholic ecumenical councils have been understood as incapable of erring, but the actions of one have been annulled by another. Which one was right? and if the first one was wrong, what evidence have we that the last one is not also wrong?

The error that church people have made is in assuming a revealed religion. Revelation from a deity can only be true. It cannot be wrong at one stage of our intellectual development and right at another. It must be absolute truth. It may be wrong according to our ideas, but it must continue until its absolute truth is demonstrated.

Truth is absolute. Our understanding of truth is relative and depends upon our intellectual development. Creeds are our relative understanding of right and wrong. Being merely relative, they are susceptible to change and when it becomes necessary even revealed religion has to give way to the advancing intelligence of the ages.

Luther protested against the absolute rights of the Catholic priesthood. Others protested against the claims of Luther, and Calvin, Wesley, Miller, Campbell and others have protested against what certain people have accepted as truth until we have one hundred and forty-five religious denominations listed in the census reports of this country, all different branches of the Christian religion. These have been made necessary by the difference in the intelligence or information of the people and at the present rate that heretics are being turned out, this number will be increased rapidly.

To our Methodist and Presbyterian brethren we would say, Religion itself is not absolute truth. It is only relative. Keep up with the procession and you will keep your people. Drop behind and you will lose them.

ERRATA.

The omission of the little word "no" in the article on "Death, The Meaning and Result," in the last SUNFLOWER made the article say that Mr. Wilson, the author, was a "business man of mean reputation." This is one of the slips that the most careful attention cannot always avoid. THE SUNFLOWER has been remarkably free from such misprints and hopes to be as free from them in the future. Anyone who read the article could see that it was intended to be a commendatory article and not the contrary. Anyone who wishes to know more of Mr. Wilson and his experiences could not make a better investment than to send \$1.25 for the book and read it.

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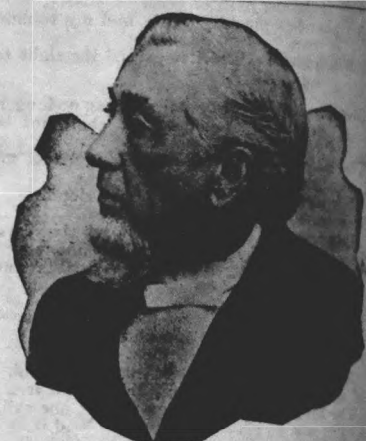
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CORRESPONDENTS will please remember that THE SUNFLOWER goes to press and is mailed the day it is dated. In order to ensure insertion communications should reach us two days in advance and if of any length, earlier than that.

A. Campbell will reach Buffalo about May 19 and after a few days' visit with Mr. C. Hagen, will visit Lily Dale.

Bangs Sisters have engaged Mrs. Huff's cottage, on Melrose Park, Lily Dale N. Y. and will spend the summer there. They will take possession early in July.

THE SUNFLOWER is issuing a neat souvenir book, printed in colors, for the Leolyn House. Prospective visitors can secure a copy by addressing, Leolyn House, Lily Dale, N. Y.

Rev. Frank McKinley, platform and trumpet medium has been at his home Sandusky, O., on account of a fire. He will continue his work during the summer months. Address corner Water and Wayne streets, Sandusky, O.

Senor and Madam de Ovies are located at 438 Pennsylvania Ave., Pittsburgh, Pa. They have been very successful in their work and while in Pittsburgh have had more than they could attend to most of the time.

F. Corden White is meeting with success at Bradford, Penn. He is holding meetings, at which standing room is at a premium, every Wednesday evening and is kept busy daytimes with private work. He will probably go to Lily Dale, N. Y. about June 1.

C. Hagen, of Buffalo, is now a Doctor of Osteopathy, having taken a degree in that study. He is holding a public reception every Friday evening at his office, 376 Franklin street, where he would be pleased to meet all visitors, who desire information, diagnosis or treatment. Hours 10 a. m. to 5 p. m.

Mrs. R. W. Barton, a prominent medium of the West and well known in Rochester, N. Y. and Williamsport, Penn. has engaged a cottage at Lily Dale and will spend the summer there. Her sister, Mrs. Slosson, known as the "Board of Trade medium," of Chicago, is expected to spend part of the summer with her.

Prof. James Hilling sends this thought: "The sun and its power is by attraction our only true God to be honored. By its power all things live in our universe. Some see God in many ways, but what tangible evidence is there until our sun has been touched by the forces of mystery beyond, and then surcharges our earth from its great battery of power. We see but few other theories to surmount this in reality."

A correspondent writes: "The meetings of the First Society of Spiritualists, in Syracuse, N. Y., are crowded twice a week to hear the gifted inspirational pastor, Mrs. Lizzie Brewer. The audience consists of some of the best people in Syracuse, and if the Pastor can be induced to remain with this society there is no doubt that an appropriate Temple will soon have to be built to hold the people."

E. W. Sprague writes: "I write to thank you for the copy of 'Ten Commandments Analyzed.' It is an eye-opener for those who think these Commandments are all that is needed for our faith and practice, as well as for those who think the Bible is the Infalible Word of God. One can readily see the style and expression of our beloved arisen brother, E. V. Wilson, both in this work and in 'Big Bible Stories.' Mr. Wilson is doing a great work from that side of life, and I am glad to see it materialize in this work."

A very interesting account of the life of Alfred Kitson, secretary of the British Spiritualists Lyceum, has recently come into our hands. It carries with it that impress of fact that goes to make up the earnest worker that all who have read his letters to THE SUNFLOWER know him to be. May he live long to continue the work in his chosen line. It is to be regretted that this country has not been able to raise a counterpart of Brother Kitson. Such a person is badly needed here in our Lyceum work.

The cartoons that the Truthseeker is printing each week add greatly to the

attractiveness of that paper. They are also preparing another book, a counterpart of their "Old Testament Stories Comically Illustrated," to bear the title of "New Testament Stories Comically Illustrated." There is as much good food for comical illustration in the New as in the Old Testament. The price of the book will be \$1 in board and \$1.50 in cloth. Send them an order and help them get it out. The Truthseeker Co., 28 Lafayette Place, New York City.

Ethel J. Huffling and Alfred A. Stowe were united in marriage at 121 Gifford street, Syracuse, N. Y., the residence of the bride's mother, Mrs. Glines. The ceremony was performed in an impressive and appropriate manner by Rev. Mrs. L. Brewer, pastor of the First Society of Spiritualists. After the ceremony the bride and groom left for their home in East Syracuse.

Mrs. Anna Ancomb writes from Detroit, Michigan: "Never in my experience of over twenty years as a Spiritualist, and in that time I have been connected with quite a number of Societies, I have seen speakers come and go, but the saddest of all was last Sunday evening, when Rev. Marguerite St. Omer Briggs delivered her farewell discourse to the society of Spiritual Unity. As pastor she has indeed been a teacher in Spiritual things, and at the close of this meeting it seem as though most of the large audience rushed en masse with tears in their eyes to shake her by the hand and beg her to stay. She has been the means of opening the eyes of the spiritually blind, to the grand truths of our philosophy and brought comfort to the bereaved by her convincing spirit messages, and all we could say to her was to wish her the protection of the angel world, as she goes to other fields of labor. She has been true and faithful in her work. She leaves here for Bay City for a short stay with the First Spiritual Society. Her Spiritual Sun will never set as long as she is able to stand before the people, and give unto them the water of life as freely as she receives it from the angel guides."

MODESTY.

The Church will never remain out in the cold because it has too much modesty to take itself in out of the wet. If we take the word of the church for it, it is not only the salt of the earth but the meat also. In fact there is the danger for the church that it will claim so much that in the end it will not be credited with what really is its due. The church has done much, but really we must be excused from thinking it has done everything; there have been others forces at work in upbuilding the world, and with these forces the church has had nothing to do.

The church can hardly be credited with Greek and Roman civilization, or with any other civilization which came before the church; nor with the present civilization of people who know nothing of the church or its "sacred book." Yet all these "heathens" seemed to have known not only about the ten commandments, but also about the thousand and one other amenities of life which are not mentioned in the decalogue. Indeed the writers of the decalogue seem to have had a very crude notion of the amenities of life mentioning which are, for the most part, patent to all people. Surely if we can make out for ourselves the nicer amenities of life, we could make out in the same way that it was not right to kill a man for his money.

"But," says the Church, "our religion has been accepted by the most progressive people of the world." In what particulars are American and European people especially progressive; and how much of that progress is due to the church; and how much to the genius and energy of these people acting under their particular environment?

Western progress has been greatly due to science, and the church has neglected no opportunity to persecute and revile the scientist; for the scientist relying on the senses and reason often arrives at conclusions at variance with those of the church relying on "inspiration."

Even were the church credited with what science has done, it has done evil in so far as it has perfected the engines of war and encouraged their use, and in so far as it has concentrated wealth and power in the hands of the few at the expense of the many.

But the church shows its modesty in other ways. It has a corner on God. If you don't believe in the God of Israel, or that God did the many remarkable things in the Bible with the motives imputed, you don't believe in God. It also has a corner on religion. If you have

not the religion dished out to you in the tabernacle, you have no religion for the term religion has no other meaning. If you go to heaven you must go through the church; for there is no other route. Oh, no! the church won't die of excessive modesty.

F. J. RIPLEY.

Afton, Tenn.

THE BUFFALO MASS MEETING.

The readers of THE SUNFLOWER read the notices of the Massmeeting to be held in the Spiritual Temple in Buffalo, by the State Association of Spiritualists, and the First Spiritual Church of Buffalo, on April 25, 26 and 27.

The Convention came off as advertised, and, first to last, was a grand success. Being Pastor of the Church, and President of the State Association the burden of the management fell upon me. I will say nobody ever had better helpers than I had. The Church and its auxiliary, the Helping Hand, took hold with a will, as they always do. All they need is for some one to point out the way, and they will walk in it. No one inexperienced can realize the relief to the manager or managers, afforded by such helpers as we have in Buffalo. Without it on this occasion I should certainly have failed, for, as it happened, this Convention came just in our moving time. Outside work and moving all coming at once, would, without help, have been more than mortality could have endured.

We had so much help, and good help on the platform, that I did not try, except on one occasion, when the audience was very small, to make a speech of more than four or five minutes length. Every speaker and every medium was ready to keep still, or ready to speak, as the occasion might require.

Our talent from out of the city consisted of Willard J. Hull, Lyman C. Howe, W. H. Bach, Rev. Mr. Sayles, Mrs. Tillie U. Reynolds and the "Infant," Rev. Mrs. Brewer.

Our home talent consisted mainly of F. Corden White, the platform test medium, Mrs. A. Atcheson, another test medium, of the First Spiritual Church, W. V. Nicum, J. W. Dennis, Mrs. and Mr. Lewis Chase of the Spiritualist Church Society, of Buffalo. Mrs. Mattie E. Hull, and others, whose names I do not at this moment call to mind.

Our other workers—workers who provided homes for those who came in, who prepared dinners and suppers; who acted on committees, and did whatever came in the way to do, I dare not mention by name, for I could not put in all the worthy names, and I would not like to mention some and leave out others equally as worthy.

This was the most Spiritual Spiritualist meeting it has ever been my lot to attend. It seemed to be a kind of Pentecost from first to last.

Willard J. Hull, in all of his speeches, brought out the point that Spiritualism was not merely a series of phenomena—something to excite curiosity and attract the ignorant; but that it was to culminate in a grand system of ethics; it embraces the whole science of human duty. It was to reconstruct our economic system; that it was preparing the people for that work, and the work for the people.

Bro. Hull is not only a reasoner, but he is an orator—not one of your ranting kind, but one of the highest type. His discourses were immensely weighty. No one in our ranks is growing faster than Willard J. Hull.

Lyman C. Howe, who has spoken in Buffalo when occasion required during the past forty years, and who always was a favorite in that city, really out-did himself; so many of his old friends said. He seemed baptized with the spirit, which fitted him for the occasion.

F. Corden White, the test medium, who, by the way, has now left Buffalo, never presented clearer proofs of a hereafter than he did on each of the three evenings of this Convention. I think he gave over one hundred clearly recognized tests.

W. H. Bach, the editor of THE SUNFLOWER, "speaks by the card." When he gives mathematical results the question is settled. No one else need have anything else to say. He has acquired the faculty of condensing more real facts and putting more figures into a given length of time than any other person in the Spiritual field. His talk on "Big Bible Stories," was demonstration itself. The audience simply sat and wondered.

Rev. Mr. Sayles, pastor of the Universalist Church in East Aurora, seems as glad to get into the Spiritualist Temple as all the people are to have him there. No matter how full the Temple is, there is never anybody there who does not want to hear him—they are all sorry

when he closes his speech. He does not claim to be a Spiritualist, but no one could induce him to say Spiritualism is not true. Besides that, he believes in the Spiritualists as a people. He thinks we are an honorable, progressive, wide-awake people. His speeches always have the true ring. He is finely educated, and has a vein of quiet humor seldom equalled, especially by a member of the cloth.

Mrs. Tillie U. Reynolds is the second vice president of the New York State Association of Spiritualists. She is one of the best, most constant, conscientious workers to be found anywhere. The only objection ever heard to her speaking is the lack of voice to reach large camp audiences. There was, however, no lack of voice on the occasion when she spoke in the Temple. Mrs. Reynolds is always ready to do whatever she may be asked to do. Her trumpet never gives an "uncertain sound." Her mediumship and talks pleased the people of this Convention much. All regretted that she could not remain over Sunday. Death has stripped Mrs. Reynolds of earthly friends and relatives, but the stroke which carried them away emancipated not only them but her spirit as well. Since that event she walks in the light.

Mrs. Brewer is, I believe, a four-year-old Spiritualist. She came into Spiritualism while living in the church. She took to it naturally. It was just what she needed. She is pastor of a little society in Syracuse. Besides her Spiritualistic work she keeps up her classes in the medical college. She is one of the busiest women in the State.

Mrs. Atcheson is one of our Buffalo mediums; her neighbors who know her best believe in her the most. She spoke and used her mediumistic gifts before the First Spiritual Church of Buffalo during February to good acceptance. Her work in the massmeeting was fine and duly appreciated.

Mrs. Lewis Chase, is the pastor of the Buffalo Spiritualist Church Society. Mrs. Hull, who has been in the Spiritualist field over forty years, says she never before in her life received such tests of the presence and watchfulness of spirit friends as she got through Mrs. Chase at this meeting.

Mrs. Hull, who made a fatal appeal to my heart thirty years ago, and who always appeals to the heart, beside conducting the Lyceum, and illustrating some of the talent there is in the rising generation, gave a discourse on "The Heart Side of Spiritualism." Of course that discourse touched all hearts present.

Mrs. Gage, of the Columbia Hotel, Buffalo, under control of an Italian girl, gave some of the most weird music one often hears. This music was so attractive that the audience wanted it at every session. It is worth going a long way to hear.

Our audiences increased with every meeting until the last, when it was said that two hundred were turned away for want of even standing room. All retired at the close of the Convention feeling that it had been good in many senses of the word for them to be there.

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ONSET BAY CAMPMEETING.

(Continued From Page 1.)

Thursdays, August 12 and 21.

MUSIC.

The celebrated vocalist, Mr. A. J. Maxham, of Ludlow, Vermont, has been engaged to take charge of the music for the platform.

On Sunday, July 13, and the following Sundays of July and August, three band concerts will be given by the well-known Bridgewater Band, R. H. Ferguson, leader. The dances in the spacious Temple, which have been for many years one of the leading features of Onset, will commence on Saturday evening, June 23, and be held every Saturday evening thereafter during July and August; also nights of July 4th and Labor Day. Ferguson's orchestra of seven pieces will furnish the music.

During the season frequent entertainments of a high order will be given in the Arcade and Temple.

WOMAN'S CONGRESS.

The Woman's Congress, which has proved such an enjoyable feature of the last six seasons, will be held this year, August 8 and 9. For list of speakers see program below.

Miss Forester, of Providence, R. I., will have charge of the singing, consisting of a chorus of young ladies. Thursday and Friday evenings, August 7 and 8, in the Temple, a grand entertainment will be given for the benefit of the Woman's Congress. This entertainment will be in charge of Mr. N. W. Leavitt, of Putnam, Conn., and will consist of an opera, entitled "Bell Rock."

Mrs. Carrie P. Pratt, of Attleboro, will have charge of the platform during the Woman's Congress, assisted by Miss Lizzie Smith, of Barnstable; Miss Margaret E. Vaughan, Malden; Mrs. O. A. Miller, Brockton; Mrs. Georgia D. Fuller, Mrs. Dr. Wyman, Mrs. L. E. Bullock, Mrs. Hardy Smith, of Onset.

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PROGRAM FOR 1902.

- GEORGE A. FULLER, M. D., CHAIRMAN.
- July 13, Geo. A. Fuller, M. D.; Mrs. C. Fannie Allyn.
- " 14, Conference.
- " 15, Mrs. C. Fannie Allyn.
- " 16, Conference.
- " 17, Mrs. Kate R. Stiles.
- " 18, Conference.
- " 19, Veterans Spiritualists' Union.
- " 20, Mrs. Sarah A. Byrnes; J. Frank Baxter.
- " 21, Conference.
- " 22, J. Frank Baxter.
- " 23, Conference.
- " 24, Thomas Cross, of England.
- " 25, Conference.
- " 26, Mass. State Association.
- " 27, Thomas Cross; Mrs. Carrie E. S. Twing.
- " 28, Conference.
- " 29, Mrs. Carrie E. S. Twing.
- " 30, Conference.
- " 31, Mrs. Minnie M. Soule.
- Aug. 1, Conference.
- " 2, Pioneers' Day.
- " 3, W. J. Colville; Rev. F. A. Wiggins.
- " 4, Conference.
- " 5, Rev. F. A. Wiggins.
- " 6, W. J. Colville.
- " 7, Mrs. Carrie F. Loring.
- " 8, a. m. Short Addresses; Rev. Anna Shaw.
- " 9, a. m. Short Addresses; p. m. Mrs. Carrie Chapman Catt, New York City President National Woman's Suffrage Association.
- " 10, W. J. Colville; Rev. B. F. Austin.
- " 11, Conference.
- " 12, Rev. B. F. Austin.
- " 13, Conference.
- " 14, Rev. B. F. Austin.
- " 15, Conference.
- " 16, National Spiritualist's Association.
- " 17, Rev. F. A. Wiggins; Harrison D. Barrett, Pres. N. S. A.
- " 18, Conference.
- " 19, H. D. Barrett.
- " 20, Conference.
- " 21, H. D. Barrett.
- " 22, Conference.
- " 23, Lyceum Day.
- " 24, Miss Susie C. Clark; Rev. F. E. Mason.
- " 25, Conference.
- " 26, Rev. Cora L. V. Richmond.
- " 27, Conference.
- " 28, Mrs. Sarah A. Byrnes.
- " 29, Conference.
- " 30, Rev. Cora L. V. Richmond.
- " 31, Mrs. Kate R. Stiles; Rev. Cora L. V. Richmond.

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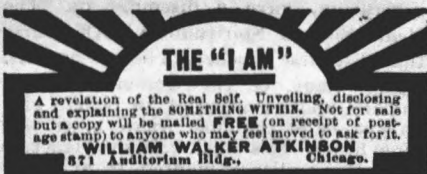
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